

## **Parish Prayer List (Living)**

*(Parish)*

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Kathleen	John L.
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Silouan	Susan Mary
Maximus	Emilia	Clint	George
Magdalini	Connie	Emil	John H.
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Seraphim	Maria
Sophia	Danny	Katina	Jeffery
Andrea	Subdn. Gregory	Tad and Terra	John
Pam	Gracie		

*(non-Parish)*

Alexandra	Rachael	Seraphim	Evdokia
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Penny
Anna	Brian	Hugh	Raymond
Lane	Megan	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Thomas Pappas	Lillian Pappas
Pietra & Piero	Michael	Joyce	Valentina
Mike	Ron	Brian	Grover

## **Parish Prayer List (Fallen Asleep)**

Olga Specian (+2/19)

Metropolitan Nicholas (+3/13)

Michael Baker (+3/26)

Pauline LoGalbo (+2/22)

Laura Crikis (+3/17)

Michael Pilja (+4/7)

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### **Quotes from "The Ladder of Divine Ascent" by St. John Climacus**

“Some people living carelessly in the world have asked me: ‘We have wives and are beset with social cares, and how can we lead the solitary life?’ I replied to them: ‘Do all the good you can; do not speak evil of anyone; do not steal from anyone; do not lie to anyone; do not be arrogant towards anyone; do not hate anyone; do not be absent from the divine services; be compassionate to the needy; do not offend anyone; do not

wreck another man's domestic happiness, and be content with what your own wives can give you. If you behave in this way, you will not be far from the Kingdom of Heaven.” (Step 1, Section 21)

“To admire the labours of the saints is good; to emulate them wins salvation; but to wish suddenly to imitate their life in every point is unreasonable and impossible.” (Step 4, Section 42)

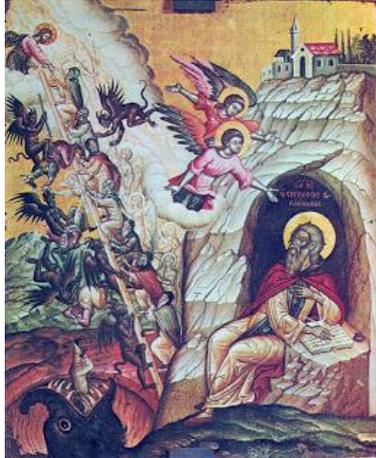
“If there is a time for everything under heaven, as Ecclesiastes says, and by the word ‘everything’ must be understood what concerns our holy life, then if you please, let us look into it and let us seek to do at each time what is proper for that occasion. For it is certain that, for those who enter the lists, there is a time for dispassion and a time for passion (I say this for the combatants who are serving their apprenticeship); there is a time for tears, and a time for hardness of heart; there is a time for obedience, and there is a time to command; there is a time to fast, and a time to partake; there is a time for battle with our enemy the body, and a time when the fire is dead; a time of storm in the soul, and a time of calm in the mind; a time for heartfelt sorrow, and a time for spiritual joy; a time for teaching, and a time for listening; a time of pollutions, perhaps on account of conceit, and a time for cleansing by humility; a time for struggle, and a time for safe relaxation; a time for stillness, and a time for undistracted distraction; a time for unceasing prayer, and a time for sincere service. So let us not be deceived by proud zeal, and seek prematurely what will come in its own good time; that is, we should not seek in winter what comes in summer, or at seed time what comes at harvest; because there is a time to sow labours, and a time to reap the unspeakable gifts of grace. Otherwise, we shall not receive even in season what is proper to that season” (Step 26, Section 87)

“In all your undertakings and in every way of life, whether you are living in obedience, or are not submitting your work to anyone, whether in outward or in spiritual matters, let it be

your rule and practice to ask yourself: Am I really doing this in accordance with God's will?" (Step 26, Section 91)

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## **Saint John Klimakos, Author of "The Ladder of Divine Ascent"**



*St. John of the Ladder (Feast Day - March 30 and the 4th Sunday of Great Lent)*

By St. Nikolai Velimirovich

John came to Mt. Sinai as a sixteen year old youth and remained there, first as a novice under obedience, and afterwards as a recluse, and finally as abbot of Sinai until his eightieth year. He died around the year 563 A.D.

His biographer, the monk Daniel, says about him: "His body ascended the heights of Sinai, while his soul ascended the heights of heaven." He remained under obedience with his spiritual father, Martyrius, for nineteen years. Anastasius of Sinai, seeing the young John, prophesied that he would become the abbot of Sinai. After the death of his spiritual father, John withdrew into a cave, where he lived a difficult life of asceticism for twenty years.

His disciple, Moses, fell asleep one day under the shade of a large stone. John, in prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later on, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related how, in a dream, he heard John calling him and he jumped up and, at that moment, the stone tumbled. Had he not jumped, the stone would have crushed him.

At the insistence of the brotherhood, John agreed to become abbot and directed the salvation of the souls of men with zeal and love. From someone John heard a reproach that he talked too much. Not being angered by this, John however remained silent for an entire year and did not utter a word until the brothers implored him to speak and to continue to teach them his God-given wisdom.

On one occasion, when six-hundred pilgrims came to the Monastery of Sinai, everyone saw an agile youth in Jewish attire serving at a table and giving orders to other servants and assigning them. All at once, this young man disappeared. When everyone noticed this and began to question it, John said to them, "Do not seek him, for that was Moses the Prophet serving in my place."

During the time of his silence in the cave, John wrote many worthwhile books, of which the most glorious is "The Ladder". This book is still read by many, even today. In this book, John describes the method of elevating the soul to God, as ascending a ladder.

Before his death, John designated George, his brother in the flesh, as abbot. George grieved much because of his separation from John. Then John said to him, that, if he [John] were found worthy to be near God in the other world, he would pray to Him, that, he, [George], would be taken to heaven that same year. And, so it was. After ten months George succeeded and settled among the citizens of heaven as did his great brother, John.